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All the Men of the Lutheran Church for the Whole Task of the Church

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MAY
1947

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Volume XXVIII
Number Five

Lutheran ... Men

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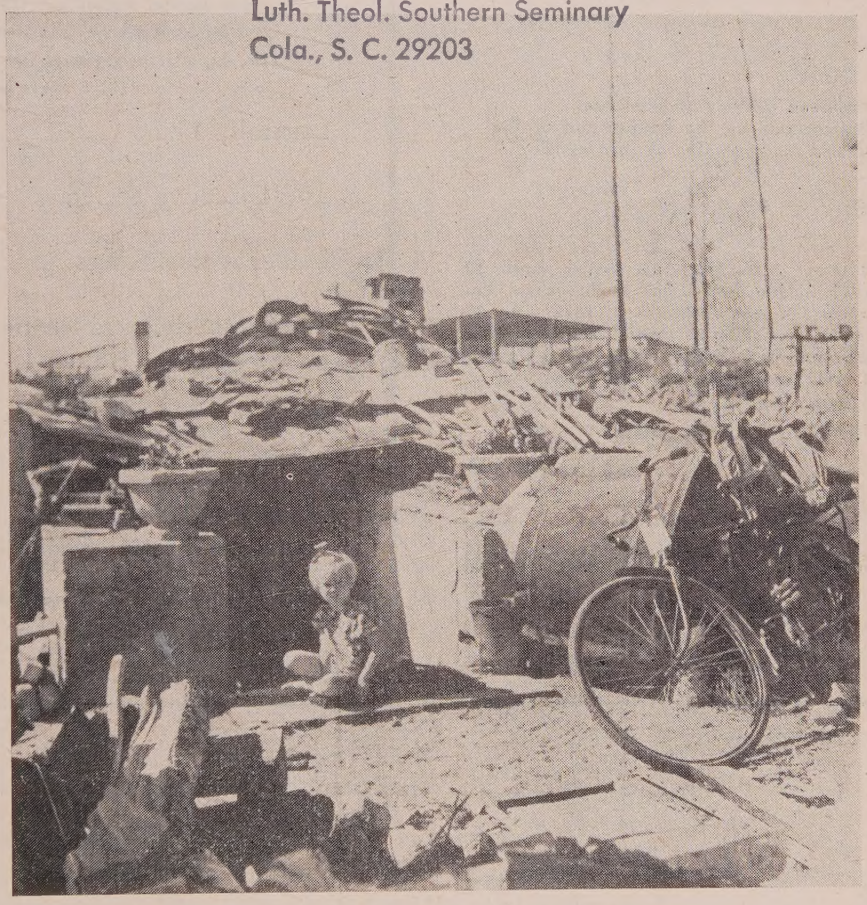

"Come In! This Is My Home!"

Post-War Finland.

LUTHERAN MEN . . .

MAY

Vol. XXVIII

Issue No. 5

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Our Cover Picture . . .

Should we complain about our housing shortage when our Lutherans in many areas in Finland are left like this? Isn't she a sweet little girl, and clean and dressed by a loving mother. It is a privilege to give to L. W. A. not a burden. We who have should be glad to share with those who have not, especially when we remember that the common people had little to do with the making of the war.

What Will You Do With Jesus

What will you do with Jesus?
Neutral you cannot be;
Someday your heart will be asking,
"What will He do with me?"

Will you evade him as Pilate tried?
Or, will you choose Him what'er betide?
Vainly you struggle from Him to hide:
What will you do with Jesus?

Will you, like Peter, your Lord deny?
Or, will you scorn from His foes to fly
Daring for Jesus to live or die?
What will you do with Jesus?

Jesus, I give Thee my heart today!
Jesus, I'll follow Thee all the way,
Gladly obeying Thee! Will you say:
"This will I do with Jesus!"

Epiphany Herald

●

Your Brotherhood
needs money and needs it badly. In changing the method of finance to $1 per member dues, no provision was made through individual gifts for the transition. At previous general conventions pledge cards were circulated for individual gifts to supplement the dues. At Erie this was not done in order to put the full power of the Brotherhood back of the $1 plan.

If we believe in the Brotherhood, we must put its finances on a solid foundation.

This requires regular, systematic financing, not sporadic efforts for individual contributions. What can you do to meet the present emergency? See that dues are collected in your Brotherhood and sent on the way to headquarters.

●

There was an impetuous Mr.
Who saw a pert maid and he Kr.
Which startled her some,
For she'd been chewing gum,
And it took quite some time to un-
Twr! —*Helen Gorn Sutin*

●

Four pounds,
that is the average weight of babies being born in Europe now. In some parts of Europe infant mortality has risen to 90%. The only hope most of Europe has must be American relief. Common decency, not to speak of love, demands that each of us give, give and give again, for Lutheran World Action.

The Editor's Personal Paragraphs

In Holland the people thought the Bible must contain some dynamic, since the Nazis were so anxious to destroy it; so they reopened its pages to find the dynamite,—And they Found It!"—Visser t'Hooft.

●

Three Sundays
in May call for emphasis in our Church calendar. The Luther League promotes Life Service Day on May 4th. While full-time service is its major consideration, the part-time service of laymen is not forgotten. Money is not plentiful for the tasks of the Church, but it is more plentiful than man-power.

Rural Life Sunday is set for May 11th. This will also be Mother's Day in many churches. Due to the world needs for good harvests, special significance is attached to the blessing of the seed sown this spring on American Lutheran farms. A Rogationtide Service has been prepared for observance of this Sunday.

Pentecost comes on May 25th. It is the birthday of the Christian Church. Many thousands of young folks will be confirmed on that day in our churches. Many thousands of adults will be received into membership by transfer, confirmation or reprofession of faith. Will they be loyal? Will they be active? Will they be witnesses? Let Pentecost be not an end of a period of emphasis on evangelism. It should be a beginning with every new churchmember enlisted. Some of our mission fields keep prospective members on probation until they have brought some one else to Christ. Would that be a good plan for the home Church?

Blessed is the man who can enjoy the joke when he is the victim thereof.—Christian Advocate.

●

Parish Education Month,
no, wait a minute, that comes in September. Quite true but things worth while do not happen in September without preparation long before. The Parish and Church School Board advises congregations to begin to get ready in May. All the educational workers should have plans and materials for the month and study them together.

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Too many of us conduct our lives on the cafeteria plan—self-service only.—Western Recorder.

●

$60,000,000
is a lot of money to mention in church circles. In war-making it is just pennies. It would not go too far in meeting relief needs in Europe, but it would help. Listen! If each confirmed Lutheran in the churches of the National Lutheran Council would give $1 per month for two years that is what Lutheran World Action would have. It is not too much for the world's need. It is not too much for our resources.

●

There is only one hope left, the hope that is embodied in Christ, crucified and risen from the dead.
—Martin Niemoeller.

●

The Lutheran
just came to the editorial desk, announcing the death of two more of our leading ULCA laymen. Carl M. Distler and H. M. Hager. Both are grevious losses. Prominent in the work of social missions and the Laymen's Movement, they have played their part in awakening the Church to its God-given mission. Can we be worthy of the heritage they have left? Have we young men of leadership size, ready to take their places in the ranks? Our losses in lay leadership in recent months are a ringing call to renewed stewardship of life. To those left to mourn, we offer the consolation of the Gospel, they so fully believed.

●

The difference between perseverance and obstinacy is that one often comes from a strong will and the other from a strong won't.—Baptist Standard.

UMT
stands for universal military training. An experimental post has been established at Ft. Knox, near Louisville, Ky. where young men of the age that would be involved in UMT and who have volunteered are under training It is supposed to be a model camp. Three chaplains, Jewish, Roman Catholic and Protestant, are in residence. The following, taken from a release from Army sources, gives the Army side in the matter of UMT. It seems fair to present it here. This issue will be decided soon, and the pressure for passage of a UMT bill is increasing.

If UMT is enacted into a law, a one year course would be given to each physically fit male shortly after his 18th birthday; the first six months devoted to basic and branch training; the second six months to include specialist training, advanced company-level training, and leadership training. In this plan, civilian trainees would have several alternatives at the conclusion of the first six-month period. They could immediately commence their second six-month period and completely finish their training, or they could return to their homes, schools or jobs, and enroll in the National Guard or Reserve Corps for a number of years necessary to obtain experience equivalent to the second six-month period of training.

The dangers that young men are subject to, and subject themselves to, when away from home, whether it be at college, a vacation resort, the corner drug store, or a military camp, are of concern to all parents. How will UMT affect my son morally and spiritually? How about the comforts, his food, shelter and clothing? Who is going to look after him? How will he get along with others? What about my boy's education? What will a year in UMT do to his chances of getting a job Will the standards of the home be maintained? Will he be taught to hate, and to yearn for the rattle of the sword? Thoughtful parents are properly anxious about what may happen to their sons once they are away from home. This parental attitude of anxiety and questioning is warranted. Examples and temptations to delinquency, be it in a military or civilian environment, are something from which parents wish to shield their children. The Army recognizes the legitimacy of such parental concern.

In a recent Washington address, Dr. Frederick E. Reissig, Executive Secretary of the Washington Federation of Churches stated: "The fingerprint files of the FBI reveal that in the United States there is a criminal army of six million persons, or one criminal for every twenty-three of our population, though our local penal institutions go over twenty-thousand a year . . . . The population since 1870, has increased 300%; marriages have increased 400%; divorces have increased 2,000%. (This is one divorce for every three marriages.)

—Photo—U. S. Army Signal Corps

UMT Boys and Their Chaplain

Chaplain Maury Hundley, Jr., is conducting Bible study with a group of young men of 'teen age at the model camp for experimenting in universal military training, Ft. Knox, Ky. The Army hopes to show that young men given into their care for a year will be safe morally and spiritually.

. . . . In 1943 the recorded number of patients in the care of hospitals for the mentally ill was 573,014 or one person for every 239 of population. . . . . An average of more than thirteen thousand persons a year commit suicide in our country . . . From 1917 to 1943 there was a 100% increase of illegitimate children . . . . There are approximately seven hundred thousand chronic alcoholics in the United States with excessive users probably numbering about two and a half million . . . . Fifty-six dolllars a year is the average spent by every man, woman and child in the USA for alcoholic drinks, twenty-two million dollars for venereal disease control." We must remember that the Army is drawn from this society and dwells in it.

●

"My girl thinks I'm a wit." "Well, she's half right."—Watchword.

●

Answer
has come to our query regarding the artist of our March cover picture.

Our thanks to student William Cox, a senior at Hamma, who has written the following note:

The cover picture on the March, 1947, issue of Lutheran Men is entitled "Despised and Rejected of Men." The artist is Sigismund Goetze, and the picture hangs in the London Academy of 1904. The picture shows the figure of Christ cruelly chained to a stone pillar supposedly outside the Cathedral of St. Peter while the people of the world pass by at his feet heedless of their suffering and dying Saviour.

The person who gets nothing out of the service except the sermon has missed a very great deal.—Christian Advocate.

●

"Pontifical"
was the word a good friend gave to the address of a professor of economics and radio commentator, given before a Women's Club. Speaking in a contageously excited voice, he told the dear ladies all about Russia and atomic bombs and conflicting idealogies.

Some of them actually looked pale under their war-paint. It is too bad so many "viewers-with-alarm" are on the loose. Did fear ever really accomplish any permanent good? Is high blood-pressure necessary to high statesmanship? Let us keep our faith in God, the God who is the Father of our Lord and Saviour Jesus Christ. Whatever economic, social and political policies are to be taken should not be promoted by wild-eyed alarmists who talk of 90% of the American people being wiped out in five years.

●

In an essay on "Parents," a little school girl wrote:

"We get our parents when they are so old that it is impossible to change their habits." —Biblical Recorder.

Here
is a brief classic that is pasted in many a scrap-book. Who wrote it, nobody seems to know. It should be required reading for all dads.

After a male baby has grown out of long clothes and triangles and has acquired pants, freckles and so much dirt that relatives do not dare to kiss it between meals, it becomes a boy. A boy is nature's answer to that false belief that there is no such thing as perpetual motion. A boy can swim like a fish, run like a deer, climb like a squirrel, balk like a mule, bellow like a bull, eat like a pig or act like a jackass, according to climatic conditions.

He is a piece of skin stretched over an appetite. A noise covered with smudges. He is called a tornado because he comes at the most unexpected times, hits the most unexpected places and leaves everything a wreck behind him. He is a growing animal of superlative promise, to be fed, watered and kept warm, a joy forever, a periodic nuisance, the problem of our times, the hope of a nation.

Every boy is evidence that God is not discouraged of man. Were it not for boys the newspapers would go unread and a thousand picture shows would go bankrupt. Boys are useful in running errands. A boy can easily do the family errands with the aid of five or six adults. The zest with which a boy does an errand is equalled only by the speed of a turtle on a July day. The boy is a natural spectator. He watches parades, fires, fights, ball games, automobiles, boats and aeroplanes with equal fervor but will not watch the clock.

Boys faithfully imitate their dads in spite of all efforts to teach them good manners. A boy, if not washed too often, and if kept in a cool, quiet place after each accident, will survive broken bones, hornets, swimming.

●

God Bless The good-natured, for they bless everybody else.—Beecher.

●

Russia
does admit Bibles. The following report from the American Bible Society spells hope for Christianity in Russia. If atheistic communism is to survive there, the government is taking a long chance. God works actively through His Word.

For the first time in many decades the American Bible Society has been able to make a shipment of Scriptures to Russia. The receipt of these books, presented to the Archbishop Alexei of the Russian Orthodox Church of Moscow, on his visit to this country, has been acknowledged. The shipment contained 500 Ancient Greek New Testaments, which according to the acknowledgment were distributed among theological students, 5,000 Russian New Testaments and 100,000 Russian Gospels.

No man ever got lost on a straight road.—Lincoln.

●

"Social blind spot"
is the term Dr. John C. Bennett, of Union Seminary, New York, says applies to German Lutheranism before the war. Martin Niemoeller made this confession many times in his addresses to our American people. Comment in Time magazine concludes with this statement: "It remains to be seen whether such a change is coming about in German Protestanism as a whole. Like Martin Niemoeller, many another German has now learned that too much separation between church and state can be as unhealthy as too little." The problem is how the Church can influence government without becoming a political machine. Most of us can agree that the Church is responsible for the character of government. It is the conscience of the state.

●

It has been pointed out that a man's age can be measured by the degree of pain he feels as he comes in contact with a new idea.—Religious Telescope.

●

Green Lake
is a project of the Central Conference of the Synod of the Northwest. It is located near Chicago City, Minnesota, covers 3½ square miles with 7 miles of lake front. There are 31 acres for camp sites with about half well wooded and a good sand beach. The price of $7900 of which over $7300 was provided on April 1st. It is proposed to invest another $40,000 in buildings and to develop a long range program of education and recreation. The success of the campaign for funds is due to the active support of the Brotherhoods. Mr. W. D. Morton, vice-president of the ULCA Brotherhood, is director of the appeal.

●

Striking while the iron is hot is all right, but too many men strike while the head is hot.—Earl Riney.

●

From ten to fifteen
more chaplains are needed to represent the Lutheran Church in the U.S. Navy, the National Lutheran Council has been informed by Captain E. L. Ackiss of the Navy's Chaplain Corps. Applications may be submitted through the Office of Naval Officer Procurement.

Some People interpret freedom of worship to mean freedom from worship.—Selected, in Church Times.

●

"Live Christ—Teach Christ"
is the theme of the 21st International Sunday School Convention, Des Moines, Iowa, July 23-27. Our Lutheran representative on the program is President Paul Hoh of Mt. Airy Seminary. Among the speakers are also Harold Stassen, Atty Gen. Tom Clark; Mordicai Johnson, Grace Sloan Overton, Roy Smith and others of like reputation. On the afternoons of July 24, 25 an all-Lutheran conference will meet in St. John's Lutheran Church. The following day workers from each general body will meet separately. Those who can attend this convention, even for part of the sessions, will be well repaid. Dr. S. White Rhyne is on the planning committee.

●

Effie: "Why hasn't daddy much hair?"

Mother: "Because he thinks a lot, darling!"

Effie (pause): "But why have you got such a lot, Mummie—?"

Mother: "Get-on-with-your-breakfast!" —Christian Observer.

●

International
events move so swiftly that it is dangerous to editorialize about them in a magazine that requires over a month to get into print. As I write the question of aid to Greece and Turkey is catching the headlines. If American isolationism had not been proved impossible by World War II there could be two clear cut sides to the question. As it is, the question faces us, how far to go in our new sense of world responsibility? We want every nation to have governments that preserve freedom for the individual. Can we trust ourselves to back this principle without ourselves becoming dictators for other nations? Even a benevolent dictatorship is not democracy. Just as in our own history universal education with the Christian definition of education, must undergird democracy in any nation. We must have a higher reason for giving aid to any country than national self-interest. Buffer states between us and communism are no more guarantees of security than Maginot lines. It seems very much as though we were back to the exploded theory that you can maintain a balance of power through alliances that are motivated by national self-interest.

Guest Contributions

Presidential Message . . .

Dear Brethren:

Why all this emphasis upon organization and finances?

We have just seen approximately 12 millions of our American men and women highly organized to help win over a highly organized enemy. We have just spent approximately 280 billions of dollars to implement that organization.

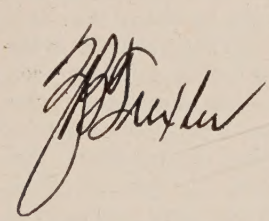
We have organized for war ! ! ! Why not organize for Christ?

There are a number of congregational Brotherhoods that purposely refrain from affiliation with the Brotherhood of the U C L A. Why?

Why are the states bound together in a great American Union?

Why do civic clubs form international organizations?

Why do our congregations belong to Conferences, Synods, and the United Lutheran Church in America?



Little Fritzi's First Orange

By Dr. John A. Scherzer

Dr. Scherzer is Lutheran World Relief Commissioner with CRAGLOG in Germany. Just a few of the hundreds of thousands of oranges we Lutherans have for breakfast would bring happiness, health and life to all the "Little Fritzis."

He held it in his little hand like something to be worshipped instead of eaten. An orange! He had never seen one in his life, although nearly seven years old. His grandmother, he told me, used to tell him about oranges and the countries where they grow. But grandmother is now with mother and daddy in heaven since last winter. His parents were both killed in a bombing raid.

Since grandmother's death, little Fritzi has made his home with orphans in a Christian children's home. He is undernourished and his deep blue eyes are the biggest part of his sallow face. His legs and arms are spindly and much too long for his age.

But all is forgotten in the joy of his holding his first orange. He is mystified by such a fruit. It must have come from far away, where the sun shines and children can play out under the trees instead of having to stay in cold, unfriendly rooms because they have no shoes or sufficient clothing to brave the snow and cold.

Fritzi's dreams have been filled with visions of such glorious heavenly things, but he didn't believe they were part of this world. But now he had an orange to hold and to eat after awhile, when he would be all alone to enjoy not only its sweet, delicious taste, but also the mystic realization of a dream come true.

He brought out an old picture book, much worn, and at least ten years old. Who had it before him he didn't know. It had pictures of happy children in happy lands which always refreshed his hours when he remembered about daddy and mommy and "ohma" because he imagined them to be in just such surroundings as he saw in the old picture book. Now this orange brought these fancies of a child's mind into a sensible picture. Yes, this orange showed that there is still sunshine in the world, there is still happiness; and it was like a gift from mommy and daddy to tell him to be good so that sometime he may enjoy this sunshine and happiness.

Little Fritzi was thankful, but he just couldn't say much. His thankfulness would extend far beyond the taste of the fruit, it would linger as long as the memory of his first orange.

Now let's see how he got this wonderful, fairy-like gift, his first orange.

Two carloads of oranges from Southern Italy had come to Munich They had been ordered by the Youth Activities Section of the Military Government for the Christmas Cheer which was planned for the children. But they arrived too late. What funds were available for that purpose had been expended and now they were not needed any more. Who would buy them? Should they be sent back to Italy to spoil?

The writer heard about it and made a quick call on Dr. Michelfelder, representative of the Lutheran Churches in America at the World Council of Churches in Geneva. "Do you have any money to buy two carloads of fresh oranges?" the writer asked Dr. Michelfelder. After the necessary explanations, he said that Lutherans in America, both children and adults, had put some money at his disposal. He would call Milano, Italy to see about it. In the meantime the writer was to inspect the oranges to make sure they were all right. They proved to be excellent.

Another call to Geneva and the answer was: "Go ahead, close the deal." On Saturday afternoon, January 18, the contract was signed for two carloads of fresh oranges, 1166 crates, with approximately 105 oranges in each crate. On the following Monday they were distributed to children's homes, hospitals and sanatoriums all over the American zone. To how many thousands of unfortunates this gift brought the same joy as it did to little Fritzi, I do not know. But I do know that hundreds of prayers of thanks went to God and that He would bless those that gave the gift.

The givers were Lutheran Christians who remembered to help with the big job of bringing relief and a little love and happiness to the millions of suffering Lutherans both young and old, here in this land of misery. If you helped maybe your gift was the orange, the first one, which brought such heavenly joy to little Fritzi.

●

Visitors "How did your horse happen to win the race?"

Jockey: "Well, I just kept whispering in her ear, 'Roses are red, violets are blue—horses that lose are made into glue' "—Sunshine.

"How to Win Friends and Influence Enemies"

By Robert Root

Mr. Root is a representative of the World Council of Churches and writes direct from Europe. Not only mercy calls for the completion of L. W. A. quotas, but a peaceful world to bequeath to our children.

I asked the British public welfare director in Hamburg, Germany, who are the most forgotten people needing aid.

"Those who were bombed out three or four years ago," she replied, " and are still just as poor as refugees."

To demonstrate, she drove me around to the "home" of such bombed-out family. We stopped in front of a block of ruins and she took me down a dirt gully into one of the basements. There was a bare, rubble-filled room with a glassless window open to the cold. Vacant.

"They must have moved," she said. "We try to force people out of such places as fast as we can."

But then there was a rustling opposite. A curtain of burlap pushed aside and, in the door of what proved a dark cellar-hovel, appeared an elderly woman.

Yes, this was still "home," she said—for herself, her navy-crippled son, and her middle-aged daughter. One room, 8 by 15 feet! The daughter, who limped into this subterranean cave a few minutes later, said she had "water in the feet" because of malnutrition.

That was the city and the afternoon when I saw a hungry family receive several herring, paid for by American Church people and delivered in the name of the churches of Holland.

And if these people had recently been our enemies, I could only think of the magnificence and grandeur in the gesture of Christian love by which the Dutch had hurdled the barriers of enmity to feed them. When the World Council of Churches informed the Dutch that $5,000 was available to them, they replied: "The Germans need food worse than we do. Send it to them in our name as a token of Christian love."

So the World Council put the gift into herring and sent this fish into one of Germany's hungriest cities, Hamburg. I was along that afternoon as German church Deacon Fritz Stoever took some of the herring, and some other food from American Churches, to the family of Heindrich Kruse, active in the community Protestant services.

The Kruses have two rooms, with cold concrete floors and walls, in a partially-ruined former office building. There are seven of them—the diabetic father, who has a factory job; the tuberculous mother, and five children from 10 to 18. They fear that the youngest children probably have contracted TB too in these chilly cells. Their big smiles could not really convey how much this gift in the name of Dutch Christians meant to them.

The other day I told a correspondent for a big American paper about how the Dutch had done this good to those who had persecuted them, and he was impressed, wants to write a story about it.

But in a way, when you think about it, it's just as impressive news that my fellow-Americans, who short months ago were sending over the bombs which made these ruins, have often pushed old hates aside too and today are sending food to Germans. Not as much as they should, to be sure. Yet every pound is thrown into the scales of new Christian fellowship among nations.

There was Bremen, Germany, for example. I went out to a barracks village and dropped in on a family of father, mother and nine children living in three small rooms. When I tried to take a picture, it was so cramped and crowded it was almost impossible to find enough space. And the air was that thick, moist, foul kind which war victims are forced to take in preference to frigid fresh air.

I asked these people, the Siegmund W i l k e n s, an Evangelical-Reformed family, whether they had received anything from the church people of America. The thin mother smiled gratefully and brought out a carton which still held some baby food, chocolate and cereal. For them, too, friendly gifts were erasing the memory of the bombs which had ruined their Bremen flat.

As the newspapers show, one of the most destitute areas of Germany is the Ruhr industrial area. There again I saw gifts from America being distributed. At one place, I visited a family living in what was once the chicken house behind their big home, now a ruin. Light gleamed in through the roof hole where the stove pipe went outside.

Not far away, a family had put up some bricks from the ruins to make two rooms out of a shell of a house. The child here looked fat, but the skin was of a sickly, pallid color that I would not want my children to have, and they told me he had rickets. His grandmother feared for his health and because the concrete walls were covered with moisture, new frost, and water dripped in so much she had to sleep with a rickety umbrella over her.

Though again I underline that not nearly enough has come, in this area I saw three heartening signs that the hands of American Christians had been extended in friendship and aid to former enemies:

1. In Dusseldorf, I visited the Protestant warehouse. The German church woman in charge was beaming as happily as any recipient I have seen anywhere. She explained there wasn't much here, because they move receipts out to the consumers as fast as possible. I noted that the boxes of food were from the Canadian and U.S. Lutherans and bore labels of the World Council of Churches. She was tickled pink because a consignment of flour had just come to the railroad station.

2. At the Luther House in the same city, I saw a deaconess and a church laywoman mixing up soup in a huge vat, soup containing food shipped by American church people. This thick stew was sent out for distribution, in a program which had included between 5,000 and 6,000 small children. And I saw some ladeled out here also to children who carried it home to supplement thin suppers. (Here, incidentally, I saw a sign that not only bodies but minds and spirits are being fed by the same groups. This was a library of American religious books which had come for the churchmen and part of tens of thousands of Bibles and New Testaments received for the congregations.)

3. There were some 500 children at a church-sponsored party in Duesseldorf. Each had brought a bowl, pan, mug or other container to get some of the "refreshments"—thick bean-meat stew including gift-food from abroad. They insisted I have a bowlful too. Since that evening I was not eating with the occupiers, but "going German"—that is hungry—I can testify that that one-course meal was substantial stuff that stuck to the ribs.

Am I just talking through my hat when I say that gifts like that warm

hearts and cleanse them of hate? I think not. For I've just been reading over more than a score of "thank-you's" which Germans wrote because of the Dutch herring they received. Here's one signed by several old folks in a home for the aged, which says their hearts have warmed that their neighbors "thought with Christian love of the old and weak in outlaw Germany."

And here's part of another, which says what I'm trying to say:

"Please send my gratitude to the Christians abroad. One thing is quite clear to me: That when Love and friendly understanding care for the needs of others, they also awaken similar qualities in the receivers. Therefore we Christians in Germany hope that, in spite of all, Love can and will be the reconciling and binding power. . . ."

●

The Generous Eye

By REV. ROGER G. IMHOFF

The writer is pastor of Fenner Memorial Lutheran Church, Louisville, Kentucky. This brief address was prepared for the radio. LUTHERAN MEN *carried each month a suggestive little word study by Pastor Imhoff.*

From the sermon on the mount comes a mountain top spiritual and moral observation of Jesus that I would wish for you as we begin the new year. Christ uttered the word which could well be the policy on which we men and nations can learn to live together in true peace. He taught, "The Light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of life. Moffatt translates it this way, "If thine eyes be generous."

Wherever you are, at home, fortunate enough to put on the finishing touches to a holiday dinner, or driving along the highway, I want to wish or you a generous eye toward your fellowmen in 1947.

Certainly our Lord Jesus was never known to have a stingy eye. No person was so unimportant as to miss His attention. That's why he made so many allegories referring to the "childlike" spirit which was necessary to enter the Kingdom of Heaven. That's why he said, "When I be lifted up I shall lift all men unto me".

Why not resolve to include everyone in your goodwill? You'll be remembered much more for your big-heartedness, than for your pigheadedness. As Paul puts it, "Edify one another". Lend a helping hand to the other fellow; Give him a boost. Who knows, you may be in dire need of such assistance yourself some day. If you have a generous eye, your body will be filled with light; but with an evil eye, you have only the promise of darkness.

Paul says it's easier if you get to know one another, and strive to be at peace among yourselves. You know it's hard enough to build this better world we all dream about, even when we all struggle and march together, let alone some of us trying to elbow each other out of the way, or jockey the other fellow out of his rightful place in society.

Oh, it's all right in some areas of life to be divided for altruistic competitive reasons if our goals are kept high. We can kid each other about being Yankees, or southerners, or city folks or farmers, or Republicans and Democrats, or Male High or Manual High. But when the showdown comes as to building a world worth living in during 1947, we need a generous eye toward each other and all mankind, blocking out the evil for one another, so that our whole team of men and women of goodwill can score a few more touchdowns in the game of world brotherhood.

If God so loved us, we ought also to love one another. It's the only certain way to the abundant and happy life. Abraham had a generous eye. He gave Lot his choice of the best territory that lay before them. After Lot took the best portion, Abraham bore no malice. For later, when Lot and his family were captured by an enemy king, Abraham came to the rescue. No wonder Abraham was chosen of the Lord to become the father of his country. It paid to have a generous eye.

With the whole world waiting for the sunshine, only the people with the generous eye, moved by the spirit of love to all, will be on the right track of world re-conversion. If the lights are to be turned on at all, they must be turned on ALL over the world, with no particular nation being evil eyed enough to make more unfortunate peoples the oyster of economic and political aggrandizement. It never has worked before. Ceasar, the Czars of Russia, Mussolini and Hitler are exhibit "A"s on that.

If free enterprise is food for anyone, it is good for all. If it is good for the big busines man, it is good for the little business man. The generous-eyed person would never try to corner all opportunity for himself. Somehow, I don't think I could ever make $100,000 a year and then complain because some other fellow wanted a nickel more on the hour. If only we would all take up the challenge of Stevenson in his famous line, "The world is full of a number of things; I am sure we should all be as happy as kings."

Lincoln had the right idea. If anyone was in a position to succumb to the evil eye, Lincoln had the excuse. But he destroyed his enemies by making friends of them. It was out of a generous heart that came the immortal expression of greatheartedness, "With malice toward none, with charity for all. With firmness in the right as God gives us to see the right."

There was nothing petty, or penurious or stingy about that. Here in truth was another Abraham!

We were all put on this earth for better or for worse, till death do us part. If we take the time to see others as the Lord sees them, and be generous to others as the Lord is generous to them, and forgive others as the Lord forgives them, we'd then see the clear path of striving to be perfect even as the Lord is perfect. Every time we cast an evil eye toward our neighbor, we start a run on the bank of God's love and patience. While so many of us are "seeing the world", let's don't miss seeing the people in it; all of them God's children.

Dr. Franklin Fry once related the kind of thing of which we must rid ourselves in 1947:—

"Elizabeth Bates has been to Rome,
and looked at the statues there,
Elizabeth Bates has scaled the Alps
and sniffed at the mountain air,
Elizabeth Bates has been to Spain
and sampled her ego there,
And gazed at the face of the Thoughtful sphynx, and paused to arrange her hair,
Elizabeth Bates has done the world,
from Panama back to the states,
But all she has seen on the way
around, was Miss Elizabeth
Bates."

That's a recipe for oblivion!

On the other hand there is that often recounted story of the little girl who was found carrying a little boy. When asked, "Isn't he too heavy for you to carry?" "No, he isn't heavy, he's my brother!"

Jesus says that only the generous eye will light up the body; which being interpreted for 1947 means, "Only the generous eye will light up civilization".

Dr. Daniel Nelson, Hyman Dynamo

An old saying has it that "all work and no play makes Jack a dull boy." But Dr. Daniel Nelson, the Lutheran world Convention's relief director in China, gets around that adage easily. He's a firm believer in combining his work and play.

And it's a philosophy that works. There's nothing the least dull about Dan Nelson. Nor about the things he accomplished for missions in Asia during the last years of the war. Such as his feat of rescuing nearly 300 missionaries and their families from danger zones in China by having them flown to safetyin India.

"I maintain that work is play," he declared in an interview at the National Lutheran Council's headquarters in New York City. "You can't separate the two. Not if it's real, satisfying work. If it isn't fun, it wears you out."

Jumping up from his chair, Dr. Nelson strode over to the window and gazed out on Manhattan's teeming streets. The he turned and sat down again, gingerly as though he wasn't used to inaction. His hand passed restlessly through his thinning black hair. His eyes, dark and intense, stared at the writer with penetrating directness, then softened into pools of laugher.

"In America, we're slaves of the ticking clock,the endless 9 to 5 routine," he continued, his speech rapid, clipped. "In China, we don't go by the clock. If a visitor comes in, we knock off and have tea. Then we go back to work, even if it is five o'clock. Or six, for that matter. It relieves the strain, both mentally and physically. Try it some time."

Before he finished speaking, Dr. Nelson was on his feet again. You'd never think to look at him that he suffered two broken legs when his car careened over a cliff in China late in 1944 and he nearly lost his life. And you begin to understand how this human dynamo, with his tireless energy, his boundless enthusiasm, was able to get things done when it seemed they couldn't be done at all.

"What keeps me going?" He pondered the question a moment. "Well, the work is definitely worthwhile, It's helping people, and there's satisfaction in that. And the ecumenical aspect is inspiring. At one time I thought only of my own particular little mission. Now I realize that we must pour all our resouces into a united front in Asia. We must rise above national and church lines."

"The Chinese are marvelous," he added. "They're forgetting their differences. It's the Westerners who are perpetuating their traditions. We're too station-minded, too mission-minded. We must be world-minded.

Rescuing missionaries, of course, wasn't Dr. Nelson's only function during the trying war years. Another most importat task centered in pretions cut off from their home counserving orphaned missions, the statries by the war. In addition, he set up a Lutheran Service Center at Chungking and later at Shanghai. And he led in organizing a Lutheran the Union Lutheran Theological SemChurch in Chungking, in reopening inary, in reorganizing the Lutheran Board of Publication, and in a score of other activities aimed at keeping the Lutheran Church in China intact for the future.

Son of the first American Lutheran missionary to enter China, his father, the Rev. Daniel Nelson, first representative of the Norwegian Lutheran Church there in 1890, Dr. Nelson was born and reared in China. At 16, he came to the United States to complete high school, was graduated from St. Olaf College and Luther Seminary, and taught school for a year in northern Minnesota.

Dr. Nelson returned to China in 1928 as an NLC missionary, like his father and brother before him. His father died in 1926, victim of a stray bullet during the Chinese Civil War. His brother was killed by Communists in 1930 after being held a prisoner for two years.

Dr. Nelson served two terms in the field, returning to the United States in 1934 and 1941. On the latter visit, he studied for three years at Hartford Seminary Foundation and earned his doctorate in Chinese history and culture. It was providential to say the least, that Dr. Nelson was available just when the Lutheran World Convention was seeking a representative for China.

During the next two years, from March of 1944 to the spring of 1946, Dr. Nelson labored unceasingly in China, to such good effect that the wrote: "Under the Providence of Lutheran Church Council of China God, Dr. Nelson as the able director of Lutheran World Action in the China theater, has been the means of getting us together again, enabling us to plan and work together, not only to meet the most urgent present needs, but also to plan unitedly and effectively for postwar rehabilitation and advance in mission technique."

Now on furlough in the States, Dr. Nelson plans to make a brief trip to Europe to foster a closer cooperation between the Continental and

Yes, They Get It!

Dr. Frank Brown, formerly with our Lutheran Inner Mission in Philadlphia, and later an Army chaplain, is now lent to CRALOG to direct the distribution of relief in Europe. He stands to the left showing a can of food to a very pleased and interested audience. On the box in the center is the symbol of Church World Service, a cross held in locked hands.

visible evidence that God is not dead, and that this talk about the "oneness of Christians in Christ" is not hollow mockery.

In a sense this is the greatest value of our physical relief activities through L.W.A. and Lutheran World Relief, Inc. True, our feeding of thousands of children in six countries haved lives. As I look over the report before me telling of 4,118,260 pounds of supplies sent to Austria, China, Czechoslavakia, Denmark (for refugees), England (for refugees), Finland, Germany, Holland, Hungary, Japan, Poland, and Yugoslavia, including clothing, shoes, medical supplies, sewing materials, soap, and tons of all varieties of food, I realize that without these precious gifts of our love, thousands now living would be dead. This is true in spite of the fact that our total is tiny compared to the supplies sent through UNRRA and government agencies. But in addition these relief activities have served to proclaim to the people of that suffering continent that Christians still follow their Christ. They refute the accusation of those who scoff at religion and belittle its fruits.

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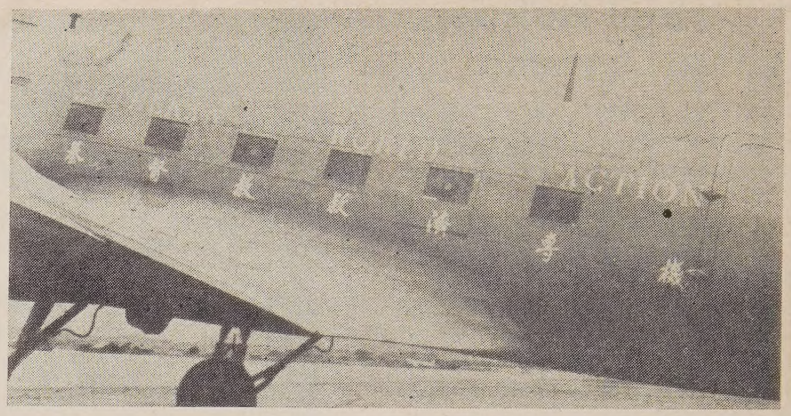
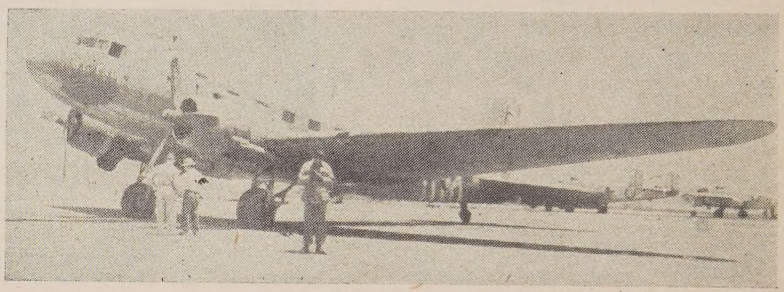
We know that a fool and his money are soon parted, but what would be interesting to learn is how they got together in the first place.—Christian Observer.

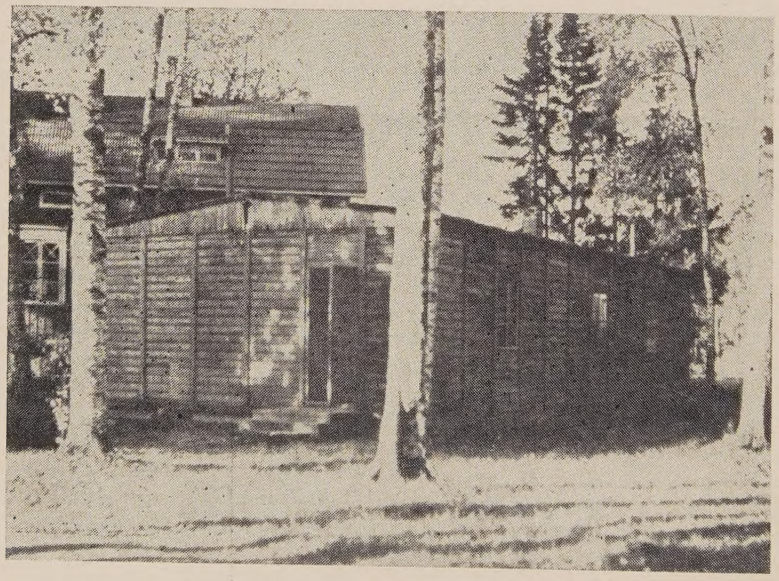




The Modern St. Paul

We have been reading about the plane purchased by Dr. Nelson for transporting missionaries and supplies in China. Here are two views of the St. Paul. With transportation systems in China both disrupted and dangerous, this plane has well earned its way. Doesn't it thrill you to think that your gifts to L. W. A. made the modern missionary journeys of St. Paul possible?

Children may tear up a house but they can never break up a home. —St. Jerome's Bulletin.



—NLC News Bureau Photo

L.W.A. Helped Build This School

In this barrack "lecture hall" of the Laymen's Training Institute at Jarvenpaa, Finland, more than 450 young people last year prepared for Sunday school and young people's work in the local parishes of the Church of Finland. The 17-room building which housed the Institute was burned during the war. Only by American Lutheran help is it possible to secure the most urgently needed construction materials for religious purposes.

Do You Know . . .

Lutherans in Veterans Hospitals?

The Chaplaincy Service of the Division of Welfare of the National Lutheran Council solicits from the *Home Pastor and Congregation* the names and addresses of service men and women who are in Veterans Administration Hospitals and other hospitals as patients or personnel. Send names and addresses at once to:

Chaplaincy Service
Division of Welfare
736 Jackson Place, N.W.,
Washington 6, D. C.

—World Council of Churches

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Late one evening, when Pat was working in the garden, his wife called to him, loud enough for all neighbors to hear, "Come to supper—steak and potatoes and hot rolls and coffee."

When Pat came in, mouth watering, he said, "Nora, you're not kidding me, are you?"

"No.," said Nora, "I'm just kiddin' the neighbors."—Biblical Recorder.

Letterally Yours

Bible Lexicography

By Roger G. Imhoff

SALVATION . . .

is far from the wicked,
will beautify the meek,
is in the Lord our God,
is nearer than when we believed,
has been appointed to us by Christ,
has been chosen for you by God,
Christ is the eternal author of it.

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About Those COs

Pittsburgh, Pa.
March 19, 1947

Dear Editor:

In the current issue of Lutheran Men I found the following clipping:

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Conscientious objectors

are still doing time. Why? More than 1000 of these young men have not been permitted to go back to their regular vocations. Five thousand more have been released but still suffer civil disabilities. *Most of us believe that their position was wrong,* but we also believe that conscience should be protected so far as possible in view of the public welfare. They are certainly no menace to our way of life, now that the war is over.

Of course I'm glad to see that you think the COs can safely be let out of jail now. But is it really true, as inferred in the article that most Christian leaders in the present day still believe that participation in modern war is consistent with the Christian way of life? Nevertheless, much as I hate to believe it, I am afraid this is the sad and unvarnished truth.

If that be true, it is surely time that these leaders lose no more time in searching their souls—and the Scriptures for further light. If the Christian Church itself is not willing to forego war for more Christian means, then the present situation is indeed hopeless both for the life of our civilization and the life of the present Church as an interpreter of Christianity.

Practically all of our leading scientists today realize that future war will spell death to civilization. If practically all Christian leaders realized that war is wrong and cannot be practiced by conscientious Christians we might be able to do something about it. It is my hope, that you as editor of Lutheran Men, will give this subject the attention it deserves.

Yours very sincerely,
Albert P. Strom

Such forthright expressions of opinion are more than welcome in this department. I belive that COs oversimplify the problem of being Christian in an unchristian world. I am however, all for the CO, who follows his convictions, whatever the cost to him. Christians who participate in war also follow their convictions and should be given credit for sincerity. Government offered a way out for COs. Unfortunately the care and direction of CO camps and the like was sometimes in unfriendly hands. There has been much unnecessary suffering by COs. However, when a CO refused to register, or refused any compliance with the laws governing selective service, he must be willing to pay the price of such refusal. Unenforced laws mean anarchy. I belive that all COs should now be released. I may add that the spirit of the CO generally, excites my honest admiration..

The following item regarding pending legislation is a good example:

In the U. S. Treasury is an impounded fund of about $1,300,000, accumulated as a result of earnings of conscientious objectors in the Civilian Public Service Camps, who performed useful work for which those receiving the services reimbursed the government. It is understood that the men who earned the money desire that it be used for relief abroad. W. Sterling Cole, N. Y., sponsors H. R. 1958, which would authorize that the amount in the fund be paid to the International Children's Emergency Fund of the United Nations. The bill is referred to the Committee on Armed Services, Walter G. Andrews, N. Y., Chmn. —Ed.

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Regrets!

Rocky River 16, O.
April 3, 1947

Dear Editor:

Our Federation has for some time received all of the Lutheran publications and your paper LUTHERAN MEN has proven to be one, which has been read with a great deal of interest.

In the March, 1947 issue, last column on page 5, I have come across the article headed "The Missouri Synod". It was with a great deal of regret that I read this article, in view of the fact, that, while true, does not fully reflect the lay action which has been moving forward in the Missouri Synod during the last two years.

Our Federation of Lutheran Clubs, at its Convention in June, 1945 had already become wholly intersynodical and has since then been prosecuting the objectives contained in the enclosed brochure to the best of its ability.

We hope that this Federation can become an outstanding organization in Lutheran circles. It has done a tremendous job in bringing about changes in the thinking of the members of the Missouri Synod laity.

As a member of Lutheran Men in America, I have had worthwhile and intimate contacts with Heiby Ungerer, Frederick Telleen, Robbin Wolf, Dr. Wm. Zimmerman and Ernest Scott. I believe that our understanding on the problem of Missouri is well understood.

It is for this reason that I believe the article referred to above may just as well have been left unwritten, as it will be misunderstood by those, who do not know of the progress, which has been made in mutual understanding by men in the various Synods and will retard the growth of our Federation.

Cordially yours,
FEDERATION OF
LUTHERAN CLUBS
Herman A. Polack

We are glad to print this letter from the distinguished president of the Federation. Certainly only favorable publicity has been given the work of this federation of Lutheran laymen. It deserves full support from every ULCA layman. The difference between President Polack and the editor is on the policy of giving publicity to the difficulties in the way of Lutheran unity. The editor believes that the competition and waste involved in building and maintaining two student centers and two home missions where one would serve Lutheran needs, is a clear evidence of the need for mutual respect theologically. The position of Missouri in these matters is consistent with its denial of pulpit and altar fellowship. Is it a disservice to the cause of Lutheran unity to remind our laymen of this? In the mean time, let the laymen fellowship cross synodical lines at every opportunity. More power to them. —Ed

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The Bible Society Hears

This release from the American Bible Society should interest every member of the Church that is so firmly founded on the Word.

When the Navy Testaments, supplied by the American Bible Society during the war for installation in life-boats, life rafts and on airplanes operating over water, were sealed in their water-tight envelopes, a sentence on the front of the envelope read, "If you ever have occasion to use this book, please let us know."

The Bible Society has just received a letter from a young Filipino, Claudio

Ablat, who tells the following story. About September, 1945, while walking along the shore of Mabatao, Batanes, in the Philippines, he found a can, which he took home to open when he might be alone. He feared being discovered by the Japanese, who were then occupying the Island. In the can he found the sealed envelope and other goods, the latter undoubtedly being supplied by the Red Cross. He hid all the articles, afraid someone would see them and tell the enemy. However, some days later, the Japanese came to search his home and found the carefully hidden things. He was taken prisoner and accused of being a spy, for in the package had been a signaling mirror and a signal light, which Claudio had been using to try to tell the American planes that help was needed.

He was taken to the capital, Basco, under military guard and tied to keep from escaping. He continued to ask the God, he had come to know in the Testament, for help. One night he found his hands free and managed to escape to the forest. Although a search was made for him, the coming of the Americans forced the Japanese to leave the island before they had found him.

Claudio stayed in the forest seven months, "having Testament as a partner. That's all I can tell you. I could not write to you before because I have no money to buy stamp. Please tell me if there are some other helpful Books."

The Rev. Harry Fonger, secretary of the Society's agency in the Philippine Islands, thinks there is no doubt that this is a record of an actual experience.

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"Still Growing"

Stony Man Lutheran Parish
2 Blue Ridge Avenue
Luray, Virginia
March 20, 1947

Dear Editor:

I have a newly organized Brotherhood here which started less than a year ago with 10 members and now we have grown to 25. It is still growing. We had a wonderful meeting last night. I just wish other Pastors could realize the strength such an organization can give the church.

With best wishes, I am,

Faithfully yours,
Hensil B. Arehart
Pastor

More power to you, Pastor Arehart! And more power will come through your growing Brotherhood —Ed

God's Artist . . .

By Mazie Swearingen

The following introduction is by Rev. Fred Heins, Superintendent of the Springfield, Ohio Inner Mission.

"In all ages there have been those "glowing souls" who have by the warmth of their Christian personality, their unfailing patience and their inspiring ministry to the less-fortunate shed around them the radiance of the Master. Now and then it is given to mortals to peer beyond the portals and catch a glimpse of the altar on which burn the fires of self-sacrifice that produce the "glow".

"In the lines which were written below by Mazie Swearingen, we are blessed with a glimpse into her very soul. Confined for a short time to her home by illness, she felt "tempted" to play the melodies ringing in her heart upon the small portable organ which had been presented to her by a friend and to paint the beauties around her which always seem to be enriched as they pass through her God-touched eyes."

Before my eyes an organ waited,
Shining keys inviting
Begging to be played.
Within the organ's heart
Reposed a power to sing—
If only I could match the organ's notes
With fingers' skill. Yes
In that silent instrument there lay
The hymns of praise
My soul was crying out to sing.

Upon the table at my finger tips
Were paints and brushes, pencils and pastels
In mute appeal to my begging heart.
My whole self was tingling with desire
To reproduce on paper what my eyes beheld
Beyond the window.
I could paint that evergreen, snow laden,
Graceful, beautiful as Heaven alone
Can drape a winter scene.

And that gay cardinal—who beside myself
Would see his shining beauty
'Gainst the green and white?
But the brushes there and pigments
Ah, if only I could find the time
To reproduce his gorgeous color!
Then the quickly changing scene
Could be transferred to permanent remembering
And I'd not feel so selfish
To have looked upon such beauty—
I alone.

But time expected other things of me
My moments must be spent
In duties more demanding far
Than at an organ's keys,
Or with brush and pallette.
My Heavenly Father needed me
To share His gospel's hopes and promises.
Ah, high and holy privilege
He'd given me. I must not fail!
An organ's keys? Nay, heartstrings
He would have me play upon.

He has set before my watching eyes
The silent souls of men whose hearts
Would gladly sing his praise
If only I'd interpret unto them
His message that their bondage
Was no more, and that a Saviour
Left His home in glory for their sakes,
For THEM thrice shackled sinners.

I turned my back upon the organ
And lifted up my face toward Heaven,
"Take my powers, my God." I cried,
"Help me play upon those muted hearts
The notes my fingers cannot play
Upon the organ!"

"Take my hands away from brushes, Lord,
And put them on some parched brow.
Let my fingers pass the pencils by,
And fold them, God, around some little hands
That they may clasp in prayer.
Help me paint upon some sinner's heart
The likeness of the Saviour
Who upon a cross
Erased his sins—and left the blackened heart
A holy place of purity
Where Christ might live for evermore!"

An artist I would be?
Yea, Lord, but let it be for Thee!
Mazie Swearingen

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A golf professional, hired by a big department store to give golf lessons, was approached by two women.

"Do you wish to learn to play golf, madam?" he asked one.

"Oh, no," she said, "it's my friend who wants to learn. I learned yesterday."—The Gyrator, Chicago, Ill.

Dr. Walter Woodbury,
Director of Evangelism for the Northern Baptist Convention, offers these seven basic steps for congregational evangelism. Brotherhoods are committed to evangelism and should study them in relation to their own congregational program of evangelism.

1. The recovery of concern for those who are without Christ. There must be a fear of God as well as a love of God. This will help in understanding the necessity for the death of Jesus upon the cross.

2. The lifting of the spiritual level of the members of the congregation. This means more time for worship and study. The recreational activities of the members must be elevated.

3. The reclaiming of the lapsed, resident members. This means better pastoral and lay care of those who are members of the church.

4. The following of members who move from the community. The loyalty of the member must be to Christ, and not to a local group.

5. The winning of the children and youth of our own congregations. Too many are lost from the Sunday School. Our youth must be given guidance in their relationships to society.

6 The reaching of the unchurched. A higher type of Christian living is basic, which then will result in witnessing to others by word. The work must be organized as Jesus organized His followers—sent out both Twelve and Seventy two by two.

7. The conserving of the harvest. This must be done by instruction, by enlisting for service, by integrating them into the life of the congregation.

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A Letter of Thanks from Germany

Berlin, Germany
March 19th, 1946

Dr. jur. Ernst Luhrse
Amstgerichtsrat until 1933
Berlin—Lichterfelde West
Holbeinstr. 53
Dear Chaplain!

You will soon go back to your native country. You will be questioned about the experiences and impressions gained during the many months you spent in Berlin. Thus you can be a mediator for the establishment of an (understanding) which we want to urge upon your Christian fellow-countrymen.

By your clerical activity, not only for your comrades but also for us evangelical German Christians, you have gained impressions about our external, our physical, and our spiritual life. (This) will make it possible for your correct judgment of the (present) situation . . . You have an (understanding) of the various wrongs done in Germany during these past twelve tragic years, to many *German* people also! It hardly requires mention that the heaviest and most consequential injustices, were (suffered by) our *Jewish* citizens. It was the accident of their birth . . . that was decisive . . . Of the 400,000 Jewish Germans who were not able to avoid destruction by emigration, only some 12,000 lived to see the victory of the Allies . . .

One might suppose that all people . . would now hasten to repair the damage suffered by these innocent victims of Nazi madness. Unfortunately, that is not the case. Our present treatment (by fellow-Germans, is influenced) by sentiments and aversions that we supposed were exterminated in May, 1945.

Therefore, assistance from abroad is vital and of great consequence for us. And here we are having an experience *really* depressing! . . . .

During the years 1941-45, a "community of suffering" (developed between) German Jews of every faith . . . . All underwent the same experiences . . . But it broke down again in the summer of 1945; its re-establishment seems now impossible . . . (Thus) the *minority*, German *Christian* Jews . . . have received no assistance from abroad. We are excluded from aid . . . by which German *Mosaic* Jews . . are profitting. (Doubtless this) is the intention of the givers, (American) Jewish organizations. But that means that non-Jewish (Christian) groups should take care of the (Christian German) Jews.

I do not know if such assistance has been begun. I only know that we (who are concerned) have not been able to notice any success until now.

Do you not think, dear Chaplain, that it would be a noble and worthy task of Christian charity, to assist these (few) surviving victims of Nazi destruction (and terror)? We have found in Christianity the physical forces . . to survive The Terror . . . We are not numerous, (perhaps about) 3,000.

We are deeply disappointed not only because of the unwillingness of our native country to help us, but still more because of the failure of Christian brothers overseas, to send us help. (We have always believed that) your great country is willing to make sacrifices, to oppose injustice, and to insist on the repair of wrong . .

You know, from your own experiences in Berlin, how much we are needing assistance. This is even more necessary for *us* than for the others; (for twelve years, we Jewish Germans) had to endure privations unknown to the other Germans . . .

Therefore, sir, I ask your help for "non-Aryan" German Christians . . . I am grateful that you have listened to me so patiently, (and that you are) ready to examine whether or how you will present our request to your native country.

Above all, it is important that help reach us quickly!

Earnestly yours,
Dr. Ernst Luhrse

This letter was written to Chaplain Wilbur Kuenzli, a Presbyterian, who was stationed in Germany and made many friends among the German Lutherans. He is a graduate student at Hamma Divinity School and cheerfully permitted the use of his letter.
—Ed.

Baggs—"This fuuny guy calls the Venus de Milo 'the girl who got all the breaks'!"

Scaggs—"Well, why not? It's a 'armless joke."

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Homecoming

at Thiel College on November 2 reached an all time high when by action of the Thiel College Board of Trustees the gymnasium constructed in 1920 was named the "Rissell Gymnasium." This action was taken in acknowledgment of the valued services of Charles D. (Tod) Rissell, '00, who has given so much of himself as graduate manager of athletics and champion of those standards befitting a Christian Liberal Arts College.

The gala setting for the naming of the gymnasium was provided by the Thiel football team under the leadership of Coach John B. Stoeber in winning its thirteenth consecutive victory. The Homecoming victory was over Allegheny College, 13-7.

The Reverend William P. Gerberding, '15, St. Paul, Minnesota, voiced the heartfelt feelings of many in his letter of October 24: "We could never have done what we did under great handicaps had it not been for the persistent, loyal, and personal support of our dear friend, Tod. He was father and friend to every boy on the team and especially to me."

Throughout the years Mr. Rissell has maintained a very active interest in Holy Trinity Church of Greenville. He exemplifies the type of Christian leadership needed in large numbers in a world beset with confusion and indifference.

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Broadcasting

executives are now talking about self-reform. The fun poked at soap-box operas and the serious attack on child-scaring mystery thrillers, have at least gotten under their skin. I often try to picture the mental state of the performer who sings silly ditties about soap-powders or canned soups, or of the announcer who talks excitedly about my digestive system. Surely they do not expect me to believe that they believe what they say about the absurd claims of the sponsor who pays them their salaries. Perhaps we should organize a SFRABPABSWTWAM, which being interpreted means: Society for rebellion against buying products advertised by sponsors who think we are morons.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Reporting Progress!

The new per capita dues plan is receiving the whole-hearted support of our congregational brotherhoods. I believe you will rejoice with me in the summary of synodical payments listed below.

An itemized report of the 1947 congregational dues payments was recently mailed to our Synodical and Conference Brotherhood leaders. The figures listed below represent the 1947 U.L.C.A. per capita dues payments received during the period—Jan. 1—Mar 31st, 1947.

Report No. 1—
1947 Per Capita Dues Payments

California Synod—	
5 congregational payments	$ 100.00
Canada Synod	
Nothing to report	
Central Pennsylvania Synod—	
1 congregational payment	15.00
Florida Synod—	
1 congregational payment	20.00
Georgia-Alabama—	
3 congregational payments	50.00
Illinois Synod—	
3 congregational payments	47.00
Indiana Synod—	
1 congregational payment	25.00
Iowa Synod—	
6 congregational payments	165.00
Kansas Synod —	
Nothing to report	
Kentucky-Tenn. Synod—	
1 congregational payment	60.00
Manitoba Synod—	
Nothing to report	
Maryland Synod—	
9 congregational payments	191.00
Michigan Synod—	
Nothing to report	
Midwest Synod—	
3 congregational payments	82.00
Mississippi Synod—	
Nothing to report	
Nebraska Synod—	
7 congregational payments	116.50
New York Synod—	
21 congregational payments	503.75
North Carolina Synod—	
38 congregational payments	1062.00
Northwest Synod—	
Nothing to report	
Nova Scotia Synod—	
Nothing to report	
Ohio Synod—	
2 congregational payments	45.00
Pacific Synod—	
Nothing to report	
Ministerium of Pa.—	
17 congregational payments	363.50
Pittsburgh Synod—	
1 congregational payment	8.00
Rocky Mountain—	
Nothing to report	
South Carolina—	
2 congregational payments	30.00
Texas Synod—	
16 congregational payments	295.00
Virginia Synod—	
5 congregational payments	103.00
Wartburg Synod —	
2 congregational payments	37.00
West Virginia—	
1 congregational payment	15.00

N.B.—Ten Synods reported 36 additional congregational dues payments under the former classified schedule amounting to $225.00.

It is scarcely necessary to make any comment since the above report speaks for itself, and although there is no criticism implied, one fact is clear; that our congregational brotherhoods are willing to pay their share of financing their Synodical and the U.L.C.A. Brotherhood, provided our Synodical and Conference officers put their heart and soul back of the new dues plan.

I wish that I could find the words to impress every layman in our United Lutheran Church how deadly serious this dues matter really is, and that the future of the Brotherhod depends upon the raising of our minimum budget by the end of this year.

Make no mistake about it,—the Brotherhood will either move ahead and fulfill the God-given destiny that is awaiting the organized manpower of our U.C.L.A., or we will have to admit that we are not interested in the work of the Lord, and that the church must get along as best it can, relying upon the women and young people to carry on the tasks that are definitely committed to the Brotherhood.

May I respectfully urge each one of our readers to make certain that your local brotherhood has remitted their 1947 per capita dues. You will find the monthly financial report on page 21 of this issue.

We extend hearty congratulations to the synods that have made this encouraging report possible, and hope that our next report will find every synod represented by a 100% dues payment.

Brethren, there is still time to act, —but we must act NOW! Remember —that we must **Give** to make the Brotherhood **Live**!

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Brotherhoods Receive Charters

After reading the encouraging financial reports in the preceding paragraphs one would naturally expect that something should be said about the growth of the Brotherhood. Space will not permit a detailed report of the fine work of our Synodical and Conference officers in perfecting their Brotherhood organizations. These brethren deserve our hearty thanks for their unselfish labors and the generous gifts of time and expense accounts incident to travelling long distances under difficult conditions to organize new congregational brotherhoods and to strengthen existing men's groups. The success of their labors makes possible the good news that—congregational brotherhoods received their charters of membership in the U.C.L.A. Brotherhood in the recent months. We are kept busy at Headquarters filling the requests for literature and sample copies of **LUTHERAN MEN** to organize new brotherhoods or to revive men's groups that were inactive during the war.

We extend a hearty welcome to each of the newly chartered brotherhoods, together with our best wishes in promoting the Six Objectives. May your membership in the U. C. L. A. Brotherhood bring you rich dividends in satisfaction and fruitful service to your congregation and the church at large.

74 Newly Chartered Brotherhoods

April 1, 1946 - April 1, 1947

United Lutheran Brotherhood, Columbus, Neb.
Trinity Lutheran Brotherhood, Winside, Neb.
Marion Lutheran Brotherhood, Marion, Va.
All Saints Lutheran Brotherhood, Philadelphia, Pa.
Indianola Lutheran Brotherhood, Columbus, Ohio
St. James Lutheran Brotherhood, Peoria, Ill.
St. Andrew's Lutheran Brotherhood, Weesatche, Texas
Mediator Lutheran Brotherhood, Philadelphia, Pa.
St. Paul's Lutheran Brotherhood, Frostburg, Md.
Martin Luther Lutheran Brotherhood, Colettoville, Texas
Philadelphia Lutheran Brotherhood, Swiss Alp, Texas
Faith-Lilac Way Lutheran Brotherhood, Robbinsdale, Minn.
Atonement Lutheran Brotherhood, Beloit, Wis.
Holy Communion Lutheran Brotherhood, Utica, N. Y.
Grace Lutheran Brotherhood, Youngstown, Ohio
Christ Lutheran Brotherhood, Cullman, Ala.
St. Paul's Lutheran Brotherhood, Kent, Ill.
First Lutheran Brotherhood, Poughkeepsie, N. Y.
Luther Memorial Brotherhood, Blacksburg, Va.
St. Peter's Lutheran Brotherhood, Toms Brook, Va.
Stony Man Lutheran Parish Brotherhood, Luray, Va.
Christ Lutheran Brotherhood, Ghent, N. Y.
St. John's Lutheran Brotherhood, Allentown, Pa.
St. Mark's Lutheran Brotherhood, Wilkes-Barre, Pa.
St. Andrew's Lutheran Brotherhood, Columbia, S. C.
Our Redeemer Lutheran Brotherhood, Dumont, N. J.
St. John's Lutheran Brotherhood, Wellington, Kansas
Low's Lutheran Brotherhood, Julian, N. C.
St. Luke's Lutheran Brotherhood, Toledo, Ohio
Epiphany Lutheran Brotherhood, Minneapolis, Minn.
St. John's Lutheran Brotherhood, Salisbury, Pa.
St. Michael's Lutheran Brotherhood, Rossville, Pa.
Bethany Lutheran Brotherhood, Belleville, N. J.
Woman's Memorial Lutheran Brotherhood, Spartanburg, S. C.
Our Saviour Lutheran Brotherhood, Lansdowne, Md.
Third Lutheran Brotherhood, Baltimore, Md.
Holy Trinity Lutheran Brotherhood, Nutley, N. J.
Mount Pilgrim Lutheran Brotherhood, Haralson, Georgia
First Lutheran Brotherhood, Chadwick, Ill.
St. Martin's Lutheran Brotherhood, Albemarle, N. C.
Holy Trinity Lutheran Brotherhood, Hollis, N. Y.
Annunciation Lutheran Brotherhood, Philadelphia, Pa.
Second Lutheran Brotherhood, Chambersburg, Pa.
Charles H. Fry Memorial Bible Class of Bethel Lutheran Church, Philadelphia, Pa.
Saegertown-Venango Lutheran Parish Brotherhood, Saegertown, Pa.
Zion Lutheran Brotherhood, Bristol, Conn.
Tower City Lutheran Parish Brotherhood, Tower City, Pa.
North Industry Lutheran Brotherhood, North Industry, O.
Our Saviour Lutheran Brotherhood, Fond du Lac, Wis.
St. John's Lutheran Brotherhood, Phillips, Wisconsin
Christiansted Lutheran Brotherhood, Christianstead, St. Croix, V. I.
House of Prayer Lutheran Men's Group, Aliquippa, Pa.
North Riverdale Lutheran Brotherhood, Dayton, Ohio
St. Peter's Lutheran Brotherhood, Goliad, (Ander), Texas
St. Matthew's Lutheran Brotherhood, Springfield, Pa.
St. John's Lutheran Brotherhood, Linthicum Heights, Md.
Good Shepherd Lutheran Brotherhood, Goldsboro, N. C.
Resurrection Lutheran Brotherhood, Franklin Park, Ill.
Bethany Evn. Lutheran Brotherhood, West Reading, Pa.
St. Luke's Lutheran Brotherhood, Thunderbolt, Ga.
Good Shepherd Lutheran Brotherhood, Garden City, Ga.
Salem Ev. Lutheran Brotherhood, Easton (Forks Twnsp), Pensylvania
Shepherdstown Parish Lutheran Brotherhood, Shepherdstown, W. Va.
United Lutheran Brotherhood, Scribner, Neb.
Orangeburg Lutheran Brotherhood, Orangeburg, S. C.
St. Luke's Lutheran Brotherhood, Lexington (Tyro), N.C.
Alamance Lutheran Brotherhood, Alamance, N. C.
Ascension Lutheran Brotherhood, Baltimore, Md.
St. Benjamin's (Krider's) Lutheran Brotherhood, Westminster, Md.
Nevada Lutheran Brotherhood, Nevada, Ohio
St. Matthew's Lutheran Brotherhood, Kenedy, Texas
Faith Lutheran Brotherhood, Long Beach, Calif.
St. Matthew's Men's Club, North Hollywood, Calif.
Grace Lutheran Brotherhood, Stratford, Conn.

The Objectives

There appears to be some misunderstanding in regard to the "Six Objectives? The reason for this confusion may be due to our inability to get the Erie Convention minutes in the mails as promptly as in former years. At any rate I would like to make it clear that the Erie Convention after lengthy deliberation adopted a compromise resolution to divide the objectives into three general classifications without disturbing the original "Six Objectives".

This action will now make the objectives read as follows:

Evangelize

1. Win the Unsaved for Christ.
2. Bring Back the Lapsed Member.
3. Increase the Attendance of the Men at the Services.

Educate

4. Develop the Church Life of our Boys.
5. Practice and Promote Christian Citizenship.

Energize

6. Meet the Obligation of the Whole Church.

●

Notes from Headquarters

General Items of Interest to Brotherhood Members.

The Administrative and Boy Scout Committees of the U.L.C.A. Brotherhood met in the Sylvania Hotel Philadelphia, Pa. on Saturday, April 12th. A report of this meeting will appear in the next issue of **LUTHERAN MEN.**

* * *

The Twin City Council of Lutheran Brotherhoods at Kitchener-Waterloo, Ontario, Canada, will be host to the U.L.C.A. Brotherhood Executive Committee members and their ladies at the annual Executive Committee meeting on Saturday, June 28th. A rally meeting of Lutheran men will be held on Sunday afternoon, June 29th, in which the members of the Executive Committee will participate. An informal meeting of the Synodical and congregational Brotherhood officers will be held in conjunction with the rally.

* * *

The new Georgia-Alabama Synodical Brotherhood constitution was approved by the Administrative Committee at their April 12th meeting.

* * *

Mother's Day—May 11th—is a fitting occasion for your Lutheran Boy Scout Troops to attend church services in a body when special emphasis is given to the Fourth Commandment.

Lutheran Boy Scouts

● MR. EARLE W. BADER, Director
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

Scouting
brings men and boys together. Herein lies its greatest value. If boys of today had close companionship with men of character, we would not have to fear for the men of tomorrow. There would be little juvenile delinquency if boys had Christian men as examples and companions. Boys will pattern their lives after somebody. It is our responsibility to do all we can to influence them to choose good examples after which to pattern. It means much to a boy to have a man to whom he can speak about the many problems which face very boy. When a boy knows that a man is interested in his problems and has faith in him he has a chart and a compass to a worthwhile life. There is no substitute for this man-boy relationship as a means for training good christian citizens. We should spend more time and money to make citizens; then we would not need so much to re-make them. This should be a challenge to the men of the church, to make our lives count by being worthy companions and examples to boys. The Scouting program lends itself well to this good purpose.

A Good Turn to the Church
is an obligation of the Scout Troop in return for the many things the church does for the Troop. The church, through its sponsoring body provides leadership and meeting quarters. It assists the Troop to go camping, helps in finance, and in many other ways backs up the program of the Troop. Scouts should be urged to make a list of all the good turns the Church has done for them. The size of the list will surprise the Scouts. At this point it would be wise to compile a list of good turns the Scout Troop has done for the Church. This list may also surprise the Scouts.

If the list is short, the Scouts if properly guided will get the point and will quickly think up some good turns to do to the Church. In this way the Scout leader can teach a practical lesson on give and take which many boys find so difficult.

The Ninth Scout Law
A Scout is Thrifty.

He does not wantonly destroy property. He work faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or good turns.

The Ideals of Scouting
"It is the Scout Oath and Law and the Scout ideals of service which distinguish the game of Scouting from all other programs for boys ever undertaken. When properly presented to the Scout in full, not necessarily by frequent recitation, but so as to be accepted by him as an obligation and an essential condition of his status as a Scout, it can become a subconscious influence, which in dealing with life situations affects his attitude of mind. It can be a vital living influence in his daily life. If the boy's experience in coming into Scouting and in carrying on the program as a member of a Patrol and Troop is a satisfying one, so that he intensely desires to continue as a Scout, he accepts his obligation to live in accordance with the Scout Oath and Law and ideals of service in a natural way. We advise against preachment and, likewise, advise against giving the impression that the boy's ability merely to recite the Scout Oath and Scout Law is of much importance, unless he understands the principles on which they are based. It is not enough for the boy to know merely the caption of the Law; its full content should be stressed and thoroughly understood and accepted by the boy."

Scout Hosts
St. Matthew's Lutheran Brotherhood Kings Mountain, N.C. was entertained by its Scout troop recently. The boys prepared and served the meal and Aubrey Mauney, district commissioner gave the address.

Congratulations! — Eagle Scout Paul H. Troutman

The PRO DEO ET PATRIA Award was presented to Eagle Scout Paul H. Troutman, Troop 2, West Lawn, Pa. at the Scout Sunday Service on February 9th. Pictured left to right are Rev. Ernest A. Weber, Pastor of Advent Lutheran Church, West Lawn, Pa., John L. Romich, Neighborhood Commissioner, and Eagle Scout Paul H. Troutman.

The Brotherhood In Action

● Departmental Editor, REV. CHARLES F. BROBST, S.T.M.
Telford, Pennsylvania

Brotherhood In Action

The presentation of the charter to a congregational Brotherhood is an important event. The most should be made of it. How this "Charter Night" may be conducted is here outlined. It is assumed that the necessary preparation, suggested in last month's issue of LUTHERAN MEN, has been made.

1. The Fellowship Committee should be on hand early to greet the men as they arrive.

2. As soon as the time set for the meeting has arrived the chairman should call the meeting to order.

3. Begin the Worship Service. Have a good pianist and song leader to promote spirited singing. The Brotherhood Song or Hymn is a good starter. Use the Order of Service obtainable from Brotherhood Headquarters or use your own.

4. After the Worship Service the Program Committee introduces the speaker for the evening.

5. During the business session the committees make their reports.

a. The Charter Committee makes its report. The charter is presented by the Brotherhood representative.

b. The Constitution Committee will present the prepared constitution for adoption.

c. The LUTHERAN MEN Committee reports the results of its efforts.

d. The Nominating Committee will place in nomination the men it selected for the permanent officers. Opportunity for further nominations from the floor must be given. The election and installation of elected officers follows.

e. The new president appoints his committees. If he is not prepared to make his appointments he should make them within a few days and notify each person appointed and get an assurance that he will serve. Those committees should include a Program Committee, a committee on each of the Objectives listed in the constitution, a Literature Committee whose duty it will be to look after LUTHERAN MEN subscription interests, Fellowship Committee, and such other committees as are deemed desirable.

6. The formal part of the meeting closes with a hymn, prayer and benediction.

7. The Fellowship Committee will guide a period of fellowship by carrying out the plans previously made.

Where will your retirement dollars come from? They must be the result of a plan you carefully select during your earning years.

The Lutheran Mutual way gives you the assurance of a definite income when you are ready to retire and it will also guarantee an income for your dependents if death takes you from them. No other plan can give you this dual assurance. You make regular deposits to the Company, which in turn invests these sums in select mortgages and bonds. These funds are well diversified, according to amounts, types of security, maturity dates and geographical locations. It is impossible for most individuals to plan an investment program of this nature for themselves.

Analyze your present program. Are you sure you will have money available at age sixty or sixty-five. Have your Lutheran Mutual agent explain how you may have the income you select at retirement age and also provide for your dependents if you fail to reach that age. Make an early appointment and write TODAY for a FREE copy of our Retirement Income folder.

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City ..... State .....

OLD-LINE INSURANCE EXCLUSIVELY FOR LUTHERANS

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

FORUM...

What is meant by a "growing parent?"

A growing parent is one who sees life as a changing, moving, advancing thing—something that can't stand still, remain the same, or express itself in the same way time after time. Heraclitus declared you can't step into the same stream twice, so rapidly does it change. One of his followers insisted that you can't step into the same stream even once. Well, that's the way life is. But some people get set at a certain age, get to feeling pretty comfortable, and they can't be budged. It's painful to have to move, change, or get a different slant on the world.

Live fathers and mothers are aware of the development and the stages through which children and adolescents pass. At some ages youngsters change so rapidly that one can hardly believe what he sees when he returns from a trip. But each child goes through a large number of phases, though the schedule isn't the same for any two. Parents who are alert will be in an attitude of expectancy and not be amazed at anything that happens. That, of course, may not mean that they approve just anything that occurs.

Parents who are growing will attempt to see life, problems, and interests through the eyes of the young at each stage, and to adjust their relationships to the young people in a constructive way. There is a tendency among some adults to continue looking at everything, or many things, in the way they did when they were children themselves. Such attitudes, of course, are unsatisfactory. It may require effort to make a change, but the change needs to be made.

It isn't enough to sit still until some surprising adolescent trait bowls one over. Adults have to anticipate youth's changing viewpoints and difficulties, and prepare oneself in advance to deal adequately with the modes of expression which come to the fore. While one may get a number of jolts, many of youth's thoughts and ways aren't so revolutionary as may have been expected.

An advancing parent doesn't try to treat adolescents as children. That is a very common error, and one which young people don't like. They want to be grown-up and they wish to be treated as something more than children. It is wise to treat them as much as grown-ups as is possible. That, of course, doesn't mean that they are to be considered as forty-year-olds.

The maturing parent will discuss problems, questions, uncertainties, and issues with the younger set instead of "telling" them. Present-day youth are not too fond of having the law laid down to them. That doesn't mean they aren't open-minded and commonsense. But it does mean that we can be far more effective in helping them if we employ an indirect approach. It's better to lead them to see the actual issues and to let them make up their minds. If a clear picture of a situation—a fair picture—is given, we may usually depend on their idealism to take the right direction. The bit of weak suggestion which may be expressed along with the facts will be more persuasive than strong suggestion. Emphatic suggestion often prompts a negative response.

What can adults do about the lowered moral tone of our day?

A notorious hindrance to the solution of some problems is that adults don't acknowledge that they exist—perhaps don't even know it. Amelia Earhart once remarked that the big thing President Roosevelt did was to admit that economic problems exist and to make it respectable to talk about them. Neither the moral problems nor any others can be dealt with as long as people are blind to them or refuse to look at them.

The first World War brought us a decided decline in moral ideals and practices. After twenty years we hadn't recovered from that setback. With such a handicap we went into the second World War, and we came out with a much worse moral situation than in 1918. When shall we come out of this eclipse? Before we can make any progress we must recognize what has happened and the gravity of it.

Grown-up people need to maintain for themselves Christian standards of thinking and behaving. Sometimes they've been pretty far from such a quality of living. We influence our neighbors, friends, co-workers, and even our relatives more by what we are and how we live than by any amount of oral reproof or preachment.

"Let your light so shine before men that they may see your good works and glorify your father who is in heaven." Life and service are convincing arguments. "What you are shouts so loudly that I can't hear what you say."

When circumstances lead into it, or when you can guide them that way, discuss the current quality of living with young people and with other adults. Grown-ups undoubtedly are more at fault than young people. When we talk this problem over with anyone let's do it with a view to helping them get a true picture of the conditions. Then they'll have something sound on which to base their conclusions.

Adult church members ought to raise the question whether their own congregation has an adequate program to help all ages to face present-day issues, questions, and hindrances. Are we doing all that is needed to make Christian influence strong and active? Relatively little influence or effort will come from any other source than the church to combat evils or to provide inspiration for noble living.

In the light of the powerful influence of homes we ought to go the limit in strengthening the Christian and democratic character of that great institution. It is the most powerful teaching agency in the world. There's hardly any limit to the possibilities which it holds for raising the level of living and the spiritual sights of the great mass of people. An important part of strengthening the Christian home is to help young people prepare for marriage and Christian home-making.

Topic of the Month

● Department Editor. REV. ARTHUR H. GETZ
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Promoting Christian Higher Education

Topic for June, 1947

By the Rev. Conrad Bergendoff, Ph.D., Th.D.

Dr. Bergendoff is the highly esteemed president of Augustana College and Theological Seminary, Rock Island, Illinois. He received his B.A. and B.D. degrees from Augustana College, Rock Island; his M.A. degree from the University of Pennsylvania; and his Ph.D. degree from the University of Chicago. Uppsala University, Sweden, honored him with the Th.D. degree.

After serving a congregation in Chicago, Dr. Bergendoff was elected Dean of Augustana Seminary, and since 1935 has been president of Augustana College and Theological Seminary. He served as President of the Lutheran Educational Conference, as member of the Executive Committee of the American Association of Colleges, and as president of the American Association of Theological Schools. He is a member of the Board of Trustees of the American-Scandanavian Foundation, and a member of the Joint Commission on Common Lutheran Liturgy. He was a delegate to the Ecumenical Conferences at Oxford and Edinburgh, and is a member of the American Continuation Committee.

Dr. Bergendoff is the author of many articles and works in the field of theology, church history, and education. He is an associate editor of the Augustana Quarterly, and a member of the editorial board of the magazine "Christendom." His leadership is recognized not only throughout the Lutheran Augustana Synod but throughout the entire Lutheran Church of America.

AIM: To help members of the Brotherhood appreciate the importance of church colleges and seminaries; to acquaint the men with the institutions that serve the constituency of their church; to lead Brotherhood men to understand the special problems which have confronted the church's educational institutions in the past years; to encourage the men to guide students to enroll in the church's institutions; and to show the steps which Brotherhood men can take to utilize the church's institutions for the development of a Christian leadership.

NOTE: The procedjure at this month's meeting is to be quite different from that of previous months. Our June meeting is to take the form of a quiz. Best results will probably be attained if members of the Brotherhood will not read the topic material this month before they attend the Brotherhood meeting. At the meeting one of the following procedures may be followed:

●

Worship

Hymn, "Awake, My Soul, Stretch Every Nerve"—No. 380 C.S.B., or No. 286 P.S.H.
The Brotherhood Order of Service.
Scripture: II Timothy 2:1-15.
Free Prayer, asking God's blessing and guidance to rest upon the church's institutions of higher learning, and the teachers and leaders in these institutions.
Hymn, "O Lord of Heaven and Earth and Sea"—No. 385 C.S.B., or No. 283 P.S.H.
Special Music.

●

The Topic

Brotherhood men believe in higher Christian education. Many members of the Brotherhood are among the most loyal and staunch supporters of the church's colleges and seminaries. But a still larger number of men are not adequately informed about the educational institutions of the church. We want therefore to test our knowledge by answering the following true-false questions, and then stating as many facts as possible in support of our answers.

True-False Test

Answer "true" or "false" after each question, and then state as many facts as possible in support of your answer.

1. There are as many colleges and universities connected with the church as there are independent or state institutions.

2. The church was responsible for the beginning of higher education in America.

3. State supported colleges send a large number of students to our seminaries to prepare for the ministry.

4. Proportionately just as many Lutheran young people go to college as do youth of other denominations.

5. The courses at Lutheran colleges prepare predominantly for church work.

6. What students pay in tuition should be the main source of income of a college or university.

7. There are no important differences between state-supported and church-related colleges.

8. The majority of Lutheran students are in Lutheran colleges.

9. Important phases of the church's work depend almost entirely on church institutions of higher learning.

10. The standard of theological training in the Lutheran Church is not excelled by any other Protestant church in America.

Answers

1. **True.** The latest statistics of the United States' Office of Education (1945-6) show that in all there are 1,686 institutions of higher learning. Of these 555 are state or city controlled, 444 are independent, and 687 are church controlled (477 Protestant, 210 Roman Catholic). Thus, of all types of higher schools—including professional schools, teachers' colleges, and junior colleges—there are more which are connected with the church than are either privately or state owned. If we take only colleges and universities, of which there are 699, we find that 396—more than half—are church schools.

2. **True.** The oldest college in the country is Harvard. A pamphlet published in 1643 states the main purpose in founding Harvard was "to advance learning, and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust". Harvard was Congregationalist, as was Yale; Princeton was Presbyterian; Columbia (then Kings College) and William and Mary were Episcopalian. Most of the colleges prior to the Civil War were church schools. Of 246 colleges founded by the close of the year 1860 less than 20 had any connection with the state. It is only within the last seventy-five years that the states have become interested in the field of higher education. The models and traditions of college education go back to church colleges, or colleges begun by churches.

3. **False.** More than 90% of the ministerial candidates in all Protestant churches come from church colleges. Were the churches to depend on state universities for men to become ministers there would be a sad situation in the churches of our land. Whatever the reason, the fact is that we depend on church colleges for the supply of ministerial candidates.

4. **False.** In a study made less than a decade ago Dr. Gould Wickey found that while Lutherans are the fourth most numerous body among Christian churches in America they rank not fourth in number of students at all types of higher schools, but seventh. This means that only Roman Catholics, Baptists, and Methodists exceed Lutherans in the number of church members, but that in the number of college students these churches have more and also the Presbyterian, Christian, Congregational, and Episcopal churches. Lutheran young people are not going to college—to any college—in the number we might expect.

5. **False.** Lutheran colleges of course do prepare people for work in the church. They train candidates for the ministry, for administration of church institutions, for positions as church organists and the like. But the courses at Lutheran colleges are just as broad as at any other liberal arts college, and only a small proportion of the graduates go into distinctively church work. It is a mistaken notion that Lutheran colleges are only training schools for certain church positions. They are part of the great American system of higher education, preparing youth for life and citizenship in our land. Graduates of Lutheran colleges have gone into every profession and sphere of activity, and have distinguished themselves.

6. **False.** Education is not a business, and certainly not a business that pays its own way. Education always has to be subsidized, just as the training of children in the home is done by parents who do not expect an income to pay the cost. In recent years the state has undertaken to subsidize higher education, just as it has made public schools free to all for over a century. Great private universities depend on endowment to carry a large part of the cost of their operations. Harvard and Yale each have over one hundred million dollars in endowment. Higher education is too costly for students to pay their part. Church colleges must depend on the churches for gifts and annual appropriations in order to meet their expenses. In the best colleges the student pays hardly one half—more often only one third—of the cost of his education. To require a college to secure its income from student tuition would mean wrecking the school.

7. **False.** The great difference is in the attitude of the school toward religion. In America we insist on a separation of church and state, wherefore schools of the state cannot teach religion, at least not directly. There are many Christian teachers on the campuses of state schools, and many are active church workers. But the state school cannot offer courses in religion such as the church college can. The church college requires chapel attendance, and stresses student participation in church activities. The state school often employs teachers who openly ridicule Christian doctrines, but most church colleges are very careful about the choice of teachers, holding that the influence of the teacher is more than academic, and extends beyond the classroom. This is not to belittle the fine work done by churches and church youth in state colleges. But it remains true that the church college has an obligation to fulfill to the church which is not a part of the program of the state schools.

8. **False.** Referring again to Dr. Wickey's study, we learn that there were about 40,000 Lutheran students in schools of higher education. Only one third of these were in colleges of the Protestant churches. There are more Lutheran students in state schools than in Lutheran colleges. The proportion of Lutheran students in Lutheran colleges varies each year. Probably it would be accurate to say that, on the average, in the Lutheran colleges about half of the students are Lutheran. Geographical considerations play a large part in determining where students go to college. Mostly they go to a school close to their homes.

9. **True.** We speak often of church-supported colleges. It would be correct to speak of college-supported churches. The education of ministers is the most conspicuous contribution of the church college, but this is only one among many services. The level of the church's work in music, in religious education, in charitable undertakings, depends on an educated laity. No one can assess the value of the contribution of church colleges in the preliminary education of men and women for the professions—medicine, law, engineering, nursing, business. The church must minister to all people, educated and uneducated, but unless it has a part in education it cannot serve educated men and women, nor use them in the far-flung activities of the church. The colleges are on the front-line of the conflict with unbelief and secularism. If the colleges fail there, the church at home will be closer to defeat.

10. **True.** Studies conducted a few years ago revealed that no church body in America had a higher standard of education for its ministry than the Lutheran church. This is so because the Lutheran church demands both a college degree and three or four year postgraduate course in a theological seminary of those who are to be ministers of the church. No other church demands more, but many allow men to become ministers who have no college or seminary work. The Lutheran church has always stressed an educated ministry.

What Brotherhood Men Can Do

Members of the Brotherhood should feel a responsibility, both individually and collectively, to promote the best interests of their church's institutions of higher learning. Here are some of the things which Brotherhood men can do.

1. Invite a speaker from your nearest church college to speak at a Brotherhood meeting and describe the work of the college. Invite all the men of the congregation, and also the high school boys and girls, to participate in the meeting.

2. Organize an "auto-cade" to your nearest church college, making a determined effort to have all members of the Brotherhood and all high school students participate. Send advance information to the college.

3. Request your church college and seminary to send you motion pictures or still pictures depicting the institutions and their work. Project them at a meeting to which all members of the congregation have been invited.

4. Begin a scholarship fund to aid some worthy student at college or seminary.

5. Speak to young people of the congregation who are likely to go to college about the desirability of attending a Lutheran college.

6. Send a gift—a generous gift—to your church college or seminary.

8. Pray for the church's institutions of higher learning.

Further Topics for Discussion

1. What are the names of seminaries supported by your church, and where are they located?

2. What are the names of the colleges supported by your church, and where are they located? Which synods give support to each of the colleges?

3. What are the names of the men from your congregation who have entered the ministry?

4. What part of the money which your congregation contributes for the larger work of the church goes to higher education?

5. How many members of your congregation went to colege during the past year, and how large a percentage went to a Lutheran college?

●

Assignment of the Project for the July Meeting

Cf. the article, "Problems of Citizenship," immediately following.

Closing Worship

Hymn, "May We Thy Precepts, Lord, Fulfill"—
No. 269 C.S.B., or No. 281 P.S.H.
Prayer, including the Lord's Prayer.
Benediction.
BUSINESS
FELLOWSHIP and REFRESHMENTS

●

Problems of Citizenship

Project for the July Meeting

In July our Brotherhood topic will be, "Practicing Christian Citizenship". This citizenship is to be practiced on he community, the national, and the international levels. It involves questions of home life, church relationships, race relationships, capital and labor and management—in fact practically every phase of living. The July topic will be one of vital interest to every member of the Brotherhood. It has been written by the internationally known Christian leader, the Hon. Harold E. Stassen.

In order that the July meeting may bear the largest possible fruit, committees should be appointed to prepare brief reports on the following questions:

1. Who are the outstanding leaders of the United States or Canada, past and present, who have made a contribution to the development and Christian citizenship?

2. What prograss has been made in the last year toward the establishment of world peace?

3. How effective has the United Nations organization been as an instrumentality for peace?

4. Are the present laws controlling capital and trade unions conducive to the promotion of good citizenship? Why, or why not?

. Are there racial problems in our community which need the application of Christian principles? What can we do about these problems?

6. What contributions are the churches of our community making to the promotion of Christian citizenship?

●

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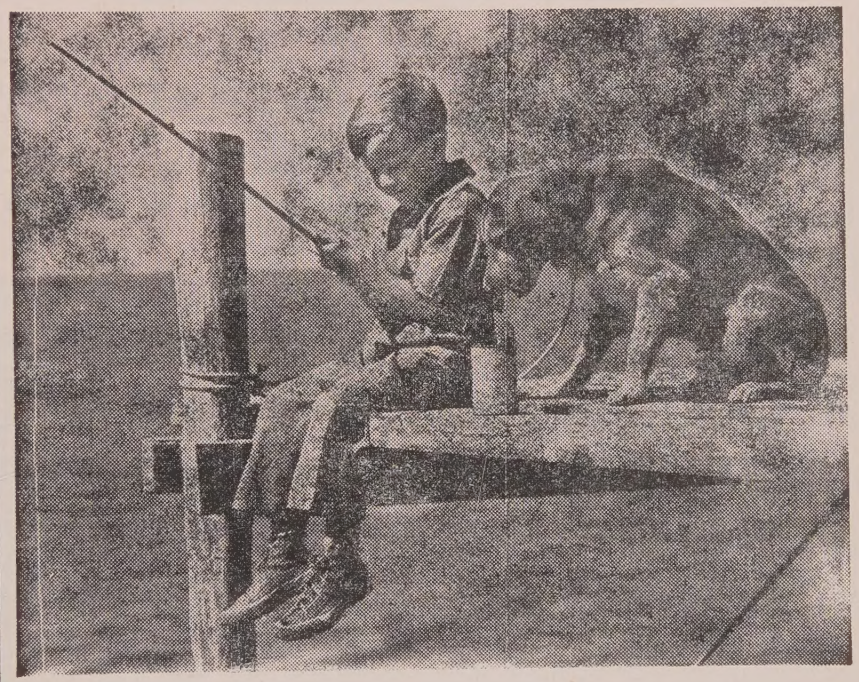

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